



INNIS COLLEGE
UNIVERSITY OF TORONTO

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Popular thought has, over recorded history, been conveyed in many forms. If only man could find a bridge to connect those forms.

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POPULAR THOUGHT

By Peter Allen

My professional interest in popular thought or popular mythology goes back several years, to the first time I allowed myself to take seriously one of those books of popular psychology that crowd shelves of our bookstores. On this occasion I had been having rather more difficulty than usual in being a parent of three children, and I found my thoughts turning to a book a friend had shown me — Dr. Thomas Gordon's **Parent Effectiveness Training**, then at the height of its popularity with the North American public. I had dipped into the book before and come away with a thoroughly negative first impression. Dr. Gordon is the sort of popular writer who finds it necessary to explain simplistic ideas with even simpler diagrams, probably because he finds drawing circles and arrows a welcome relief from the jargon that impedes his thought and style. Even more offensive than his manner was his message, for he plainly recommended parental behaviour radically unlike my own. On the other hand my own hadn't been working so well lately, and I decided to check out his ideas. I had just finished the early chapter that tells you how to encourage your children to express their feelings when I was joined by my younger son, with a problem to relate. Instead of responding in my habitual manner I self-consciously followed the book, just to see what would happen. What happened was a half-hour's conversation in which my son disposed of his problem by himself and I learned more about his thinking than I had learned in many months. The experience undermined my defences against Dr. Gordon, and I read on with interest.

Since then I have made my way through several dozen of the hundreds of such books that clamour for our attention these days. At one point I rarely entered a bookstore without being drawn to the latest example of paperback poppsych. "Find peace of mind!" the jacket screamed, and the next thing I knew I was thumbing through the pages and wondering whether the book was worth the price. By turns trusting and incredulous, I placed myself under the tutelage of one professor of popular edification after another. **Parent Effectiveness Training** racked me with guilt, **Passages** consoled me, I was both fascinated and repelled by **Your Erroneous Zones**, and I could not bring myself to read transactional analysis at all. One of the most valuable of these books I found hidden under the most unpromising of titles: **The Book of Hope**, it is called, and its subtitle is **How Women can Overcome Depression**. Yet another title suggests all too clearly what the least valuable must be like; it is called **How to Look Rich and Achieve Sexual Ecstasy**.

Ill-sustained by half-baked ideas served up in bad prose, lacking even the elementary qualification of living in California, I have made but slow and faltering progress towards enlightenment and moral perfection in the course of all this reading. Indeed, I find that I have learned much more about this sort of book than I have about myself.

My interest in the subject still con-

tinues. It seems to me that if a few million people buy a certain self-help book or a treatise on child management, that is a specific social phenomenon, an historic event, that may merit systematic investigation. It might be objected that buying the book does not necessarily mean subscription to the ideas it presents. But a large sale is nonetheless a concrete fact that allows us to say that the ideas of that book bore a significant relationship to public thinking at that time.

The very idea of public thinking raises issues that link with earlier preoccupations of mine. For some years my research has had to do with the evolution of public opinion in Victorian Britain, specifically with the role of certain liberal intellectuals in that evolution. If I may use the term **intelligentsia** to mean artists and thinkers of all kinds — those people devoted to what has been called "the life of the mind" — my work had to do with the social organization of the intelligentsia and with the way this social organization influenced the transmission of ideas in society. The popular books of our own time seemed to me to provide modern examples of principles like those I had seen at work in Victorian society.

The subject seemed to me sufficiently important and complex to warrant my devising an undergraduate course — INI 340 (**Seminar on Popular Thought**) — in which students would begin by investigating several popular books of the last decade or so and proceed to individual projects within this field. Several members of the committee that vetted my course proposal had serious reservations about it. Is it wise, they wondered, to expose students to the popular prophets of our time without the corrective influence of other thinkers more respected in the world of academe?

They needn't have worried. Today's students are quite cynical enough to protect themselves. **Parent Effectiveness Training**, which I had put on the course partly out of nostalgia, partly out of a need for a representative text, fared very badly at their hands. It was, some of them told me, nothing but common sense in pretentious language. Their parents had known it all and never read the book. Against this dismissive view I argued that their memories of family life seemed selective and rather too rosy to be believed and that Dr. Gordon's ideas had more to them than mere common sense. As I see it, he thought of himself as revolutionizing American parental behaviour by placing the skills of the professional psychotherapist in the grasp of the common man. Gordon is a disciple of Carl Rogers, a leading figure in the psychotherapeutic school now in ascendancy in North America. It is interesting to note that his attempt to transmit these ideas to the public resulted in Gordon's creating something of an economic empire for himself in the mid-seventies. By 1976 a million copies had been sold and 1/4 of a million parents had taken the course devised by Gordon, for which his book was the text. If **Parent Effectiveness Training** now seems simplistic and overly optimistic even to Gordon himself (as his latest book tacitly admits), that does not diminish its significance

but rather points to the change of sensibility that has marked the later seventies.

Several students suggested that Gordon's success was due merely to the gullibility of the public. For me, the concept of public gullibility is highly suspect. In the first place, there is no one public. Terms like the masses or the popular mind seem to me ways of depersonalizing and oversimplifying the complexity of society's structure. Very few people will admit that they themselves or their friends are members of the masses. If they like a popular book or television show, they do not think of themselves as constituting part of the popular mind. The term popular is only useful if it is made relative to the various groups in society, so that we speak of ideas that are popular with Evangelical Christians, ideas that are popular with small businessmen, ideas that are popular with middle aged college-educated people, ideas that are popular with intellectuals, and so on. If we do this we will note that the concept of public gullibility is itself a popular idea with those people whose social and educational level permits them to think of themselves as superior to "es plain folks".

I would argue that all publics are gullible to some extent, and that educated people are just as likely to fool themselves as any other group in society. We all notice other people's mythology and fail to notice our own. Further, the concept of public gullibility avoids considering the possibility that all publics also have a measure of good sense or intelligence. The concept of public gullibility has also been used as an excuse for not improving the quality of what the public is offered, on television, for example. People will not watch Shakespeare, it is said. Well, they certainly will not unless Shakespeare is disassociated in their minds from the way he is presented in the secondary schools. Nor will they watch the form of Shakespeare produced by the intelligentsia for its own consumption. The highmindedness

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INNIS SPEAKERS PROGRAM

By David Finley

The Innis College Students Society has initiated a program which brings members of the business community to the college for speaking engagements. These presentations offer students exposure to the realistic and practical side of business activities, allowing students to hear the story straight from the proverbial "horse's mouth". For example, Mr. Bert Shea, Ontario Corporate Manager for Imperial Oil Ltd., spoke about "Energy in Canada" on Feb. 25th. The presentation provided factual insight into Canada's energy position.

The idea of meeting with members of the business community is not new to Innis College. It was the common practice of Harold A. Innis himself to meet regularly with Bay St. magnates in an effort to keep in touch with activities in the business community.

Watch for posters which will inform you about Innis' next guest speaker.

THIS IS MY COLLEGE WHO ARE YOU?

By Dennis Duffy

Most of us can't bother to get all hung up on building security until we find our goods ripped off or our spirits lowered by an encounter with a beligerent vagrant.

Proper building security requires first of all a sense of context. We're an academic building, not the Pen, so we can't lock and bar everything. We can do this, however: we can clear unauthorized people out here by a certain hour so that patrolling police can recognize easily just who has a right to be here. An arson job that was carried out in a university building over the weekend of February 16 might not have happened, had the people in that building a sharp sense of who belonged there.

The Administration here is experimenting with various ways to heighten consciousness about our fundamental right of self-protection. What can you do?



The Edward Johnson Building like Innis College has a great deal of ground level glass. However, the Johnson Building has better security as a result of double flanges and heavier steel in the doors.

Reminders from the Registrar's Office

COMPOSITE GRAD PHOTOS are now available to be picked up from Room 118.

CERTIFICATION - Graduating students who wish to receive certification in Cinema Studies, Environmental Studies or Urban Studies should see Sharon Edghill (Room 131, 978-8573) for an application form. These applications should be returned to her by April 1st.

FINAL DATE FOR DROPPING 'B' AND 'S' COURSES - February 29th

1980-81 CALENDARS AND SUPPLEMENTS will be available **March 14th** (this includes information regarding the 1980 Summer session)

SUMMER SESSION REGISTRATION begins **April 1st**.

FINAL EXAMINATION TIMETABLE will be posted **March 24th**.

INCOME TAX RECEIPTS (T2202A) and **Tuition Fee Certificates** are now available to be picked up from Room 118.

By Arthur Wood

One local notable likes referring to Innis College as a block of Swiss Cheese; from a security point of view it is full of holes.

In our effort to create an open building, one that welcomes people and encourages them to step inside, we had to compromise the fortress style of many University buildings. We have lots of glass, lots of nooks and crannies, lots of doors. The doors of course are a large part of the problem. In fact, if you opened them all, they would total sixteen ways to get in or out of the building. Quite remarkable when you consider that Sid Smith has only four entrance locations, and Massey College only two.

So it shouldn't surprise us that we have a tough time keeping the building secure at night or on weekends. And we complicate the problem for ourselves by providing such attractive services as a good pub and an interesting collection of pin ball machines. The pub closes at fairly regular hours and the eaters and drinkers don't usually harbour unrealistic expectations about fixing their habit at odd hours. But a pinball junkie is susceptible to attacks at almost any hour — that mystical union of quarter, machine and hand, a ritual played out over a counterpart of pinging bells. And when the junkie needs a fix, a wall of Big Macs isn't going to divert him for a second.

But we hope that deadbolts and

locks and bars over windows will, because now we have secured the pin ball room to the point where it will require more than casual withdrawal symptoms to crash the security.

We have some other weak links around the College. These are the kindly, well-intentioned people who defeat the security of the building by propping open the doors with bricks, or books, or old newspapers, or stones, or — I even saw this one — old chewing gum, no doubt from the collection on the bedpost at home. We have more of these weak links than we have weak bolts — so think of Innis as your home and help some of the rest of the family learn how to keep doors locked.

HERE'S LITTLE SOMETHING: ONE HOLEY SITUATION



Making a proposal is easy — getting us to accept it is another story.

PROPOSALS FOR THE INNIS HERALD COMMUNICATION CAMPAIGN

By Mike Clarke and Ian Gamble

The Herald is attempting to establish itself as an important part of the Innis community. It is hindered in this aim by a lack of community participation in the process of writing and submitting articles. This is the result of a lack of awareness on the part of the community of the role of the paper and its openness to involvement from outside the editorial staff. In order to eliminate or at least reduce this problem, the

Herald proposes to organize a campaign to advertise the paper and its role at Innis. It is hoped that this will encourage involvement in the paper and reverse the decline of a new and potentially vibrant paper.

1. A party at the end of the year co-sponsored by the ICSS and the Herald
2. One or more forums on the role of student newspapers in the university attended by representatives from the various publications.

3. A display in the lobby exhibiting aspects of the production of the paper.
4. A paper airplane contest, "Can you make the Herald fly?"
5. An Innis Herald movie night (The Front Page, etc.).
6. A raffle.
7. Any original, attention-grabbing event emerging from your fertile imagination.

The Herald is our paper — let's make it fly.

SOCIAL CALENDAR

SAT. MARCH 8th... College Formal
FRI. MARCH 14th... College Party in the pub, featuring music by a live band, and a D.J.

SAT. MARCH 22nd... Athletic Banquet

FRI. APRIL 11th... Last day of classes blast, in the pub.

Check posters in the college for details of these events as the dates draw near.

ATTENTION! All Innis Students!

By Kathleen Crook

The Innis College Student Society (ICSS) is in the process of completing its revision and redrafting of our new constitution. The old ICSS constitution was a part of the College constitution. This arrangement was found unsatisfactory by the ICSS. Consequently, when the Innis College Council reviewed the College constitution last year, the Student Society struck a sub-committee to rewrite the constitution as a separate entity from the College's.

The sub-committee, consisting of Wendy Balderson, Kathleen Crook, Debbie Dennis, Roddy Macdonald, Jim Pentum, Dave Reinboth, Sandy Tse and Mark Weisdorf, has been working for over a year on the new constitution and are finally ready to present it to the students for approval in a referendum.

The new constitution presents some radical changes in the make-up of the ICSS Executive. Presently, all elected students, not including those elected to the College Council, are considered members of the Executive. Under the new constitution, only the President, the Treasurer, the Education commission, the Communications commission

and the two Vice-presidents will be on the ICSS Executive. There is also another change in the structure of the Executive; two Vice-presidents.

The rationale for these changes is a desire to reduce the workload of some elected student representatives and to create a more clearly structured Student Society. By clearly defining job requirements, how decisions are made and who makes them, we hope business will move more quickly and more smoothly. Also, we hope that by detailing what each position entails more students will be interested in running for office, because they will know exactly what to expect.

The final date for the referendum has not yet been set. As soon as the details are worked out, students will be informed. Copies of the new constitution will be available in the ICSS office, or from the members of the committee. This is an extremely important issue and students should make every effort to familiarize themselves with the document before they vote to accept it or not. Should the referendum pass, the newly-revised positions will be elected in March in lieu of the present positions.

Popular Thought . . .

Continued from page 1

and cultural pretentiousness of much public broadcasting pretty well ensures that it will remain an intellectual ghetto. On the other hand I went to see Zeffirelli's *Romeo and Juliet* in Cambridge some years ago and found myself sitting in front of several girls in their early teens. They started crying about one-third of the way thru the film and didn't leave off until the end. For his ability to transform Shakespeare back into the popular writer he once was, Zeffirelli has of course earned the scorn of certain intellectuals.

Yet another problem with the concept of public gullibility is that it is often treated as an axiom and hence not demonstrated. Attacks on advertising, on propagandists and so on generally stop with showing an intent to manipulate on the part of the advertisers or propagandists. Such analysis of the popular mind fail to demonstrate that the attempt to manipulate has been successful, or that it has been successful in precisely the way the manipulator meant it to be. We shall never understand the means by which ideas are transmitted in our society if we perpetually underestimate the intelligence and the perversity of most of the people who compose it.

Nor will we understand it unless we recognize the special interests of the intelligentsia itself. And these interests are not one thing, for the intelligentsia itself is composed of several distinct groups, with different special interests. I like to distinguish the devotees of the life of the mind according to their sources of income and relationship to established society. I visualize the intelligentsia as ranged along a continuum of social power and wealth. Towards the centre of this continuum are those intellectuals (and I mean by this term both artists and thinkers in all fields) — those intellectuals who are officially recognized and supported by the society of their time and derive their main income from that support. In British terms these intellectuals are the intellectuals of the Establishment. In North American terms they may simply be called the insiders. Off to the right of this group I visualize the rich intellectuals, people too well off to care about the struggle for power that preoccupies their less privileged intellectual brethren. Off to the left I visualize a series of counter-establishments, or outsiders vying for power with the insiders. The academic world is for the most part firmly rooted amongst the insiders. Journalists, on the other hand, and many others who rely on selling their ideas directly to the public, generally deal with what has not yet become established. The writing in the magazine *Rolling Stone*, for example, was originally the work of a counter-establishment, and like all successful counter-establishments it has gradually verged towards a less radical and more established-looking position. The Bible Christians will afford us another example. Evangelical Christianity has always been a little beyond the pale of the established intelligentsia, and sometimes a long way beyond. The early nineteenth-century Evangelicals who struggled to establish Bible Societies and Sunday Schools, to stop the slave trade and slavery itself, were for the most part scorned by the established intellectuals of their time. But their work was successful and was eventually accepted and perpetuated by official Victorian society, while outside the walls of the establishment other groups of counter-establishment intellectuals — Dissenters, Radicals of all kinds, crazy people who believed in women's rights — continued their assault on the Establishment's defences. In our own time the Evangelicals have won a foothold in the establishment, but essentially they remain beyond the pale. One can more easily be black and an established intellectual these days: the American universities' hasty creation of departments of Black Studies shows their change of heart on this score. But not until Harvard has a Department of Creationist Thought to counterbalance its Department of Biology will we be able to say that the Evangelicals have finally made it.

A chief function of the established intelligentsia and a major source of

their power is their role as the preservers and transmitters of the officially recognized portion of our cultural heritage. I say "officially recognized" because our cultural heritage is of course much larger than this portion. At one time folk songs and black music in general was regarded as quite beyond the pale, for example, but the academic folksong collectors, the students of jazz, the compilers of the Library of Congress records, have changed all that. Joshua Rifkin's recordings of Scott Joplin's ragtime are a similar event, dramatizing the established musicians' dawning awareness of Joplin's genius (and incidentally sparking a reawakening of popular interest in ragtime). Thus works, artists and thinkers outside the pale are gradually accepted within and are seen as part of the great tradition of our cultural heritage.

This tradition is sustained and pro-tected by the established intellectuals, who insofar as their purposes are benevolent are concerned to protect our heritage and make it as widely available to society as possible. But their purposes are never wholly benevolent, for they consist at any given time or place of a social class that identifies itself and its social interests with the version of the tradition that has been passed on to it. Thus professors of English will characteristically see themselves as guarding and transmitting a major component of this heritage, and

of the subject, the concept of what was English literature greatly changed. A well-read young man of the early 19th century might know the writings of Shakespeare, Milton, Pope, Dr. Johnson and a group of modern writers that probably did not include any of the great Romantic poets except Byron. But English literature, as formalized at the universities, was a much more systematic and demanding study and not surprisingly resembled the study of classical literature as closely as possible. And yet this early version of the subject had gaps which would astonish any modern observer. The contemporary novel, for example, was thought scarcely worthy of study. Had you asked one of those early professors of English whether he meant to introduce his students to the writings of Charles Dickens, you would have been thoroughly laughed at. Charles Dickens was after all a mere popular entertainer. How could anyone think his writings worthy of inclusion in a serious study of English literature?

The established intelligentsia may be seen as relatively healthy insofar as it is open to change from the new ideas and works generated by society as a whole, and as unhealthy insofar as it isolates itself into a prescriptive, self-perpetuating priesthood. And it does both. At a modern university, a place where minority culture is endowed by the state, there is a perpetual tendency towards foot-dragging on the part of those currently appointed as the preservers of the tradition. The university is innately conservative, if for no other reason because one has always to win

one or other of the other two theorems.

My own tendency is to try and stay clear of any of these three dogmas. I do not see our time as categorically different from all other times: that seems to be historically naive. And yet there are ways in which it is unique, and it is equally misleading to ignore these. I like to moderate the influence of these sweeping historical theories by considering their social sources, and in particular I like to consider what their proponents have to lose or gain in the historical changes they observe and record.

For this reason the idea of rival groups within the intelligentsia, forever struggling for power, seems to me a useful corrective to much of what passes for social criticism today. I'd like to return to this idea and especially to the function of the outsider or counter-establishment intellectuals. In one sense they could be seen as subverting the official system of patronage that supports the insiders, in that they support themselves by selling their work directly to the public, rather than subsisting on state grants, university salaries, or whatever. But subversion is scarcely the right word. The intellectuals of the various counter-establishments are usually either ignored as unimportant or accepted as an inevitable part of the system. It becomes evident that the intellectual health of society depends on the ease with which information can flow between the intellectual establishment and counter-establishments. To be more specific, this comes down to the interaction between the popular media

recognized by the toleration and acceptance that established society extends to its non-official intellectual groups.

From this one can see that there is a perpetual struggle to inform the various publics that make up our society. At any time we can identify many of the people who have most control over public opinion. Those who lack control but seek it are just as evident. In the spread of Darwinian thought and of anti-racism (to take just two examples) we can see how small groups of intellectuals may succeed in decisively influencing the ebb and flow of public opinion.

But the intellectuals' view of this process — tiny bands of heroic intellectuals setting out in battle against the forces of ignorance — this view may greatly oversimplify what actually happens. New ideas may eventually be accepted, but in a sense their originators never considered. Existing popular ideas often control what the public is ready to hear. Take for example the popular idea that the failure of the educational system to achieve its professed goals is due to weaknesses within the system and can be corrected by changes within the system itself. There is a lot of evidence that goes the other way, that suggests that educational systems are necessarily the expression of economic forces and are much less able to change social conditions than we think. But the idea that the educational system is probably doing about all it can in the circumstances — this is an intensely unpopular idea. If the majority of students leaving the secondary school level cannot express themselves effectively on paper, that is because they were not taught properly. Never mind that those who have mastered written language in any culture have always been a minority and that the attempt to create a literate population is a matter of just a few generations. Or if children from the slums persistently do badly at school, that too must be the fault of the educational system. Never mind that the slum children themselves correctly and intelligently perceive the school to be managed and run by members of another social group than their own, a group which they may very reasonably not wish to join or which they may not believe it is possible to join. Never mind that the entire social structure is based on the idea that the majority of children will not attempt to join the managerial classes and that chaos would result if they did. By using the educational system as a scapegoat, we can close our eyes to what is (in North America at least) the intensely unpopular idea that we live in a class-ridden society.

The ideas that are popular in other cultures are always easier to observe and to satirize than our own. Take for example the idea that China's ill during the last decade have been simply due to the Gang of Four. Where the idea is supported by government propaganda and appears to the outsider as virtually an obsession with the population, it is easy to see and deplore popular thought. It is much more difficult to observe the forms of popular thought that we ourselves hold and especially those of the specific social groups in which we have been raised or which we have joined in the course of our personal development. The study of popular thought is a subtle and exacting process, one that demands independence of thought and a determination to know ourselves.



so in fact they do. They will less characteristically see themselves as being well rewarded in both pay and social status for performing this function. They will tend not to see the university as an instrument for the transmission of social power, a very considerable portion of which has come their way. Even less characteristically, they will see their particular interpretation of the tradition as being limited by their special interests, as being open to question because they habitually confuse the tradition itself with the current tastes and values of the social minority to which they belong.

For example, in the English universities at the beginning of the industrial age, the tradition was interpreted as consisting for the most part of classical literature, Euclidean geometry and Newtonian physics. New areas of study such as geology or political economy, those moving towards academic respectability, were represented to the university population as a whole only by public lectures. That was because the university population derived almost entirely from the male children of the Anglican gentry and clergy. It was not part of a university's work to acquaint young gentlemen with English literature: that was a function of their upbringing.

As the social base from which the universities drew their students grew wider and wider, this assumption became less and less valid, and eventually English literature became a university subject. In so doing, in passing into the hands of an academic elect whose livelihood depended on their presenta-

one's marks, one's job, one's tenure, one's promotion from the elderly to middle-aged people presently in power. Hence study of majority interests and culture is not generally encouraged and when accepted must be justified in the current language of the minority.

There is nothing very sinister about this process: indeed, those of conservative social vision will be sure to claim that the university is not dragging its feet hard enough and that a too rapid incursion of popular ideas and works leads to an even unhealthier minority culture than one largely oblivious to the concerns of the majority. The question here is how best may the university serve society as a whole. My own inclinations have led me to Innis College, a place from which scouting parties into the land of the popular may be mounted without too much disapproval from the authorities.

Yet another modifying factor in the study of popular thought is one's theory of history and historical change. I see our idea of popular culture as influenced by three competing views. Our society is portrayed by some writers as being uniquely terrible, as being in a state of steep decline. It is also portrayed as being uniquely wonderful, as being on the edge of a spiritual rebirth that will bring about a truly liberated humanity. Between these extremes are those who see current history as being pretty much business as usual. This theory sees human nature as the great constant in all cultures, and it notes that one feature of human nature is the persistent tendency to adopt

(in which I include books) and the educational system, especially the universities. In Victorian England we find a small group of university men who were of central importance in the popular media, but in general this is a measure of their alienation from the university system of the time. In modern Britain and modern America there is a constant interchange between the upper reaches of journalism and the academic and political worlds, so much so that the *Times* of London and the *New York Times* can act as near-official voices of their societies. Although there is some flow between the academic and political worlds in Canada, this country tends to lack channels for informed journalism, or rather most of the informed journalists have little or nothing to do with the academic and political worlds. And this, I am afraid, is a measure of our continued colonial status.

To summarize, it is evident that on the one hand the popular market affords many channels for information derived from academic study (Kenneth Clark's or J.K. Galbraith's television series will do as examples). On the other hand the popular market may be the source of new information, new forms of art, and these may be expected to penetrate the academic or official worlds in time. If we see the whole mechanism as a way of supplying society with information and entertainment, it is evident that society is very imperfectly informed either through the official or non-official channels, but rather that they act as correctives to one another, as is tacitly



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In all his long history man has never faced a worthier or a more critical challenge than that of achieving a lasting balance with his environment.

Preston Cloud



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GUEST EDITORIAL

A Politician's Election

By Sue Hunt

By the time this article is in print, the current election will have come to an end and Canada's federal government will be prepared to carry out their ways. (?)

Yet, one wonders what the final outcome will really be like. I find myself asking the question, is it really worth it? Listening to pre-election platforms and policies by which the various parties attempt to establish an identity, I am reminded of the story wherein a man asks a young lady if she would go to bed with him for five million dollars cash. She says yes, and he then asks her if she would do the same for five dollars. She looks at the man in a highly disgusted manner, and says, "What do you think I am?" His reply is, "We've already established that; now we're bartering price."

Somehow all elections in Canada which I've been cognitively aware enough to experience bear this mark. We tend to feel that we can't believe

what we're told, yet we go as far as to hope we can. I am at a loss to explain this odd rationalization, save that it is simply a part of our nature.

Yet I fear for the future — the immediate future. To think that politicians run things alone is absurd. They do "run things", but for various corporate organizations. They are at the mercy of these larger corporations, and we are at the mercy of the politicians themselves.

I shall exercise my "right" to vote, but question its true purpose. I retain the defeatist (and alas, realistic) attitude that no matter whose party emerges victorious, little will change. Does "real change deserve a fair chance"?

Is "Trudeau only a part of the Liberal Team"?

Am I an "NDP and just don't know it"?

I find myself agreeing with the statement that if "voting could really change the system, it would be against

the law".

And even if our voting could "change the system", any system, I'm afraid people would still behave in the manner so perceptively observed by Lenny Bruce, with respect to the American Presidential election. Bruce says:

"I would be with a bunch of Kennedy fans watching the debate and their comment would be 'He's really really slaughtering Nixon.' Then we would all go to another apartment, and the Nixon fans would say, 'How do you like the shellshocking he gave Kennedy?' And then I realized that each group loved their candidate so that a guy would have to be this blatant — he would have to look in the camera and say: 'I am a thief, a crook, do you hear me, I am the worst choice you could ever make for the Presidency!' And even then his following would say, 'Now there is an honest man for you. It takes a big guy to admit that. There's the kind of guy we need for President.'"



'It's such a big success we want to build another one over here'

INNIS

INNIS COLLEGE COUNCIL

COMING UP IN MARCH:

Another Election

By Kathleen Crook

The annual Innis Executive and bi-annual Council elections are coming up in March. All the positions will be up for nomination in mid-March and are open to any member of the Innis College Student Society (ICSS).

Nine positions are open for student representatives to the Innis College Council and are held for a one year period. Being a member of Council involves going to the monthly Council meetings and sitting on one of the standing committees (see the Innis Herald Issue 2, Vol. 13).

The Executive positions of the Innis College Student Society are: President, Vice-president, Treasurer, Communications commissioner and Education commissioner. The remainder of the positions are: Social representative, Men's athletic rep., Women's Athletic rep., and a Co-ed Athletic rep. A Law rep. and a Club's rep. make up the rest.

Job descriptions and nomination forms are available in the ICSS office. Posters will be displayed throughout the College giving further details, as well as the date of the elections. So, keep your eyes open and help to elect next year's student government.

TWO GAMES FOR A QUARTER

By Anita Bredovskis

In the subterranean reaches of Innis College, students gather everyday to perform an old pagan-like ritual — no, not to play poker and not to smoke dope — but to play pinball. The Innis Pinball Room is always crowded and the noise and clatter of people talking, laughing, screaming, crying, the machines buzzing and ringing is like a sweet love sonata to the avid, dedicated and nine times out of ten, advanced pinball player.

To the addict, pinball is a way of life.

It is no longer a way of wasting an occasional hour between classes, it becomes an obsession.

The addict's dream is to beat the machine — he

doesn't balk at spending two dollars

worth of quarters just to get two or

three free games in return. For the

addict, the pinball machine takes on

human qualities — he talks to it, swears

at it, coaxes it, and occasionally when

he feels that the machine has treated

him unfairly, hits it to get revenge.

Of course, at times the machine may re

taliate by tilting or even shutting down

completely. But the ultimate goal is to

get the High Score. The high scorers

of old may have graduated years ago

and gone on to conquer bigger and

better things, but their names remain

for all the new addicts to see — indelibly inked or engraved into the

machines.

At present, Innis College has seven

machines — some more popular than

others. One machine has become a

permanent fixture in the Innis Pinball

Room — Flip-A-Card. Appropriately

painted green and blue and embossed

with the word "Innis" on the side, it

has truly become an Innis machine.

But, alas, its popularity has faded with

the advent of newer, more challenging

machines.

Solar City is one of the machines

that has spent a lot of time being kicked around the Pinball Room. It is probably the easiest machine to master. It is unique in that it has a tendency to give players handicaps. Sometimes, not all the targets return, giving the player an automatic bonus. At other times, it even advances more points than the player rightly deserves.

Then There's Vulcan — well, what can I say about a machine that is rarely used. A feminist's dream, it is the only machine that doesn't have a half naked woman painted on its face. Instead, it boasts a picture of a hulking Mr. Universe, and it is probably the macho stigma subconsciously attached to the machine that turns most of the players off.

Jungle Queen and Hot Tip draw their fair share of the crowds. Both are fairly recent additions to the Pinball Room and for some, they are challenging machines.

The most recent addition to the Pinball Room is Chernobyl, needless to say, it is an interesting machine. Based on a slot machine, the player must get the ball in the three holes in the middle of the machine. The problem is that getting the ball into the middle hole can be an insurmountable task at times. The machine is still new and hasn't been properly broken in yet. Just give it a few more months.

Last, but not least, is Countdown. Avid players line up to play the machine. The only computer game to survive at Innis, it takes skill, and sometimes luck, to win. Countdown will go down in the annals of Innis pinball history along with Flip-A-Card.

Roger Daltrey may have made it famous in the movie *Tommy*, but the tradition lives on at Innis. Pinball is part of Innis College — as integral to the composition of the College as the Innis Pub is to the university community.

ARTISTS FROM ARTS' SAKE DISPLAY AT INNIS

An Art Exhibit!

At this moment Innis College is displaying works by the faculty of Art for Arts' Sake. The next time that you walk by either side of the Town Hall be sure to take notice of these works. Burton, Blazej, Cliff, Coughtry, Lywood, Mendes, Rayner, Pugan, Marle, and Van

Damme are represented in this ex

hibit.

Art Sake is a visual art school founded by these artists several years ago. It is located on King Street (just west of University) so, if you have been captivated by the creations presented at Innis go and

see what the students are learning.

Graham Coughtry is also exhibiting at the Isaacs Gallery on Yonge

north of Bloor presently.

Art Sake catalogues are available in Room 131.

U. of T. IS A LAUGH IN THE DARK

The ride of your life that's not on a Honda

By Roddy McDonald

Ever been on the Laugh In The Dark ride at the CNE? You and a bunch of strangers crammed into an uncomfortable little box on wheels that's magically propelled through two grimy swinging doors and into the unwelcoming darkness beyond. The appeal sure doesn't come from seeing the outside but the desire to see beyond those doors. At the other end of the ride another boxcar emerges, the passengers squinting in the sunlight of the real world, trying to figure out why the hell they just paid good money to be taken for a ride — literally — to be knocked and bumped around, laughed at, shouted at, frustrated, disoriented and confused. What's more to the point, why are they going back to encourage their friends to take the same ride?

Those of us who choose to go to university — for whatever reasons — would be well advised to check out the Laugh In The Dark ride at the CNE this year. "But why?" I hear some moron in the front row ask again. The answer is a simple one: U. of T. registration is just one big Laugh In The Dark.

The U. of T. ticket office is on Bloor Street and all you have to do is fill in an application form; unlike the CNE you won't have to pay right away but the ticket is more expensive (Yes, but is it better value?). Ticket in hand you are now ready to take the ride of your life.

The swinging doors are nudged open when you get your secondary application form and start trying to choose a college. First stop: a college Registrar's office, a handful of forms and brochures, a quick chat and you're off with instructions to come back next Tuesday — or was it next Wednesday? — when did she say the registrar's going to be away? — or was it the assistant registrar? — I've lost the pamphlet — what's your name again? — oh gawd, it's raining! — Next stop that big college with all the carvings. Same routine here, only the pamphlets are a lot smarter and the pictures are glossy. You can't see the Registrar this time just one of his underlings. The place is a bit like a museum only less interesting. Lots of classrooms to see and a few people haunting the halls but none look overly interested in you. On to the next college — excuse me is this Wilcocks Street? — which way is up on this map? — none of these doors go anywhere — I think I'm in the wrong building — where's the nearest exit? — it's still raining — if you can find it. Now your eyes are beginning to adjust to the darkness behind those swinging doors. Once your arms are full of various bits of literature and you're tired from walking all day and you can't find a place to get a decent cup of coffee, then you know that the ride has begun in earnest. The swinging doors have

stopped swinging and you're at the mercy of the machine. Dead ends, slow curves, ups and downs, a few bumps and soon a feeling of disorientation sets in. You and the strangers who have chosen to ride with you are all in the dark — where's the housing office? — why aren't these pamphlets all the same size so I wouldn't keep dropping them? — is there a washroom in this building? — "I'm sorry we're closed for the day" — "you'll need a written confirmation of that" — who is Sid Smith anyway? — "Too bad, your marks aren't high enough" — but I waited over an hour to see you — everyone assumes I know what I'm doing — is it still raining out? — as you go on in the darkness strange faces appear and disappear, you catch glimpses of things you don't understand and things which are very familiar yet somehow different. All the time people are laughing at you, jeering faces that tell you white is black and if you had any intelligence at all you'd see that. The constant laughter in the dark makes you feel like a fool just because you don't know what to expect. Everyone seems a lot older than you yet they're all just students too; they've just outgrown your shoes.

Once you've chosen your college you're probably half way through the ride; the worse is yet to come — I hope I chose a good college — I can't find my fees form — did I miss my appointment with the registrar? — my map's still soggy — or was it the assistant registrar? — what does GGR stand for? — what's a prerequisite and how many do I need to graduate? — The big day arrives. Registration.

The little boxcar takes a nasty turn and speeds up almost losing one of the passengers. Lights are flashing all around and they're still laughing at you. Like parts of a long train you and those riding with you shuffle from one station to the next with enough power to fill your arms four times over so you'll be sure to overlook the fact that you still don't have the right forms. As the ride goes on you all feel pretty lost, but at least you've got one another. You'll see a few friendly faces, catch quick glimpses of what it could be like if you only had time to stop, but the boxcar just keeps rolling on. Every time the car goes over a new bump and more strange things fly past there are more questions raised — go back over there? but they sent me to see you! — what does 52L, 65P, 13T mean? — I need whose signature? — Is this the line for EC0100? — the class is full! — when will the prof be back? — Registration raises more questions than it could hope to answer, but the students just keep coming, the train just keeps rolling. The laughter continues, the bumps and jolts of the ride still jar your senses and the whole thing still seems awfully confusing.

Finally your boxcar hits the exit doors and sunlight floods in, you and your fellow riders emerge squinting and relieved from the rigors of the ride. Once through, it takes a while to adjust again to the real world. Perhaps your legs are a little shaky and you may be disoriented — where's SS2106? — aren't you in my PSY100 class? — where's the cafeteria? — do I have to take this course in this time slot? —

PHOTO OF THE MONTH



We don't know who took the picture, but it's a cinch he doesn't live in the neighbourhood.

Students are invited to attend any or all of these events organized by the ICSS. Admission FREE.

Tuesday, March 4
7:00 P.M.
INNIS COLLEGE
TOWN HALL

Wednesday, March 5
8:00 P.M.
INNIS COLLEGE
TOWN HALL

Tuesday, March 18
7:00 P.M.
INNIS COLLEGE
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Wednesday, March 19
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LIFE OF BRIAN

By Matthew Parfitt

Monty Python (John Cleese, Graham Chapman, Terry Jones, Eric Idle, Michael Palin, Terry Gilliam)

Although *Life of Brian* is the third Monty Python movie, it is the first with any permanent significance. *Monty Python and the Holy Grail* was inspired vaudeville, but *Life of Brian* is considerably closer to thoughtful satire. The novelty of this film is a clearly articulated social criticism.

Life of Brian, though ostensibly not about Christ, does concern a reluctant messiah who was born in Nazareth and crucified at the age of thirty-three in Jerusalem. But what redeems *Life of Brian* from being simply childish provocation is a valid moral perception underlying all the caricatures and iconoclasm. The group is not simply putting a tack on the teacher's chair; they manage to point out the sore spot on everyone's posterior.

People worship Brian simply because he insists he has nothing to say. The crowd that follows him has a corporate imagination that feeds itself, regardless of anything Brian might do or say. It is not the man they follow, it is the mystique of their own creation. And, as if unconsciously aware of this, they feel justified in twisting, interpreting, misshaping everything Brian says to fit their own desires and expectations.

For example, Brian wakes up one morning to find a sea of worshippers below his window. He eventually tells them to go away. "You don't have to be here," he says, "you are all individuals. You are all different." In unison, the crowd nods its sea of heads. "Yes," they chant, "we are all individuals. We are all different."

This is a film about people, not about Jesus, and about their weaknesses, not their faiths. It is legitimate satire because the irreverence is woven together with a thread of common sense. It is effective satire because the writers have avoided the common pitfall of wielding a clumsy battleaxe against anything in human nature that is less than ideal. The process here is more like surgery. It has a particular cancer in mind which is neatly excised with careful strokes of the scalpel.

As usual, like enthusiastic grade-school performers, each of the cast plays multiple roles. John Cleese plays the Roman centurion, the vocal merchant at the head of the crowd, the leader of the "People's Front of Judea". His characters always seem to be striding confidently towards a completely empty goal, proud, impatient, and forever the bungler in authority.

Eric Idle, as the merchant who insists on haggling, the man who asks the penetrating question about virginity to Brian's mother, and the innocent among the crucified, is effete, intellectual and eternally optimistic. Michael Palin plays a thoroughly convincing and ridiculous Pontius Pilate, an ascetic prophet and a well-meaning Roman official. He is almost unrecognizably different in each. Terry Jones directs the film and plays a bawdy Brian's mother. Graham Chapman is a boyish and innocent Brian, and the fact that he is playing both parts in a scene with himself as a visiting governor invariably goes unnoticed. Terry Gilliam's animated cartooning is not given prominence in *Life of Brian*, though he has a cameo role as a 'deaf' slave. The cast's versatility is as impressive as ever: every Biblical narrative has a cast of thousands, and *Life of Brian* does it with only six actors. For one scene, we find the all male cast dressed up as women dressed up as men, revealing just enough of their identities for farce, they have no problem bringing it off.

The Python group began their careers as members of Oxford and Cambridge theatre groups, along with comedians such as Peter Cook and Dudley Moore. Though their style has a long tradition in Britain, it was Monty Python's *Flying Circus*, a weekly TV show, that popularized the Oxford-BBC style in America, and indeed, around the world. (In 1977, Monty Python replaced *Professional Golf* as Japan's number one show.) Until *Life of Brian*, however, I think it can be said that their comedy was "inane" in both logic, and satiric thrust. When the hilarity subsided for a moment, the question inevitably crept into the viewer's mind: "This is all very diverting, but what's the point?" I suppose the point was that there was no point, which led quickly to boredom.

Boredom is gone from *Life of Brian* because it is a film about you and I. The blood and guts humour of *Holy Grail*, a morbid and rather disturbing resort that Python tends to lapse into, is gone too.

It is clear from the beginning that Brian is not meant to represent Christ himself: the three kings arrive at Brian's birthplace to pay homage, but quickly take back their gifts when they discover that the real baby Jesus is being born down the street. In the next scene, Brian is among the onlookers as Jesus preaches the Sermon on the Mount. These segments have not averted the wrath of a considerable number of religious groups, and I suppose they are correct if they feel that orthodoxy is being attacked in this film. However, they should be very careful about what they label blasphemy. After all, Christ took a pretty good stab at orthodox religion himself, and Christianity has since triumphed in the sign of the cross Christ received for committing the ultimate blasphemy: the claim to be the Messiah. The Jews of the first century simply could not tolerate Jesus' message. That the same attitudes should endure today is the perfect punch-line to this film.



This is a picture of one of the Monty Python group before he turned into whatever he is now. After pictures of Python people are extremely rare because they move around too much, and are difficult to photograph

Random thought #3
You said you'd take me on a foreign cruise,
and then led me to your raft;
I thought I'd found a goldmine in you;
But all I got was the shaft.

Random Thought #6
My kitchen isn't green with plants,
I have no dog or cat;
But I do get visits from lots of ants,
And I'm satisfied with that.

Random Thought #4
You like to sit there in the nude,
But I am not impressed.
You might think that I'm being rude,
But I prefer you dressed.

Random Thought #5
You're a big city-slicker
With your hundred-dollar bills,
With your fancy French liquor
And your psychedelic pills,
And you're thinking that you'll show me
All the sights I've never seen,
But the places that you're taking me
Are places where I've been.

Random Thought #2
You came to my rescue when
no-one else cared,
And I felt at peace with this planet;
You were the rock that anchored my world,
But somehow I took you for granite.

Random Thought #1
You stared at me from where you sat,
I saw you smile and wink;
Well, maybe you know where you're at,
But I'm not where you think.

Random Thought #7
I really should wink
while you're holding her hand;
But if she should see it
Would she understand?

By CINDY TURKIS

NUCLEAR WASTE AND THE HYDROLYC CYCLE

The following article by F. Kenneth Hare first appeared in the *Bulletin of the American Meteorological Society*, Vol. 59, No. 3 March 1978. Dr. Hare is the Vice Provost of Trinity College at the University of Toronto at Saint George.

Abstract

Nuclear wastes now accumulating at power stations in Canada and the United States are spent fuel (which contains fission products and actinides, both intensely radioactive) and reactor wastes (which are the lower grade contaminated accessory items). Both countries will soon have to decide whether to reprocess the rods, and thereby create high-level liquid wastes akin to those of the military plutonium program. Either spent fuel or immobilized high-level wastes will eventually require disposal in underground repositories. The risk that they may reach man and ecosystems is almost entirely via the hydrologic cycle — basically, groundwater movement, retarded by sorption of most radionuclides. This danger calls for fully integrated, multidisciplinary study of the complete cycle for the basin containing the repository. Hence, the hydrometeorologist and hydrologist have key roles to play in this vital environmental problem.

I have spent this summer as Chairman of a study group that has prepared for the federal government of Canada an analysis of nuclear waste problems. I had hoped that the report would have been published by now, but the sheer difficulty of editing and translating the text has prevented this. So I cannot discuss something that you have not seen, even though Canada's efficient media have ferreted out something of what is in the report. Instead, I shall have to confine myself to some statements of purely personal opinion, which are colored, of course, by what I learned this summer but which are not necessarily shared by my study group colleagues, or by the government that commissioned our work.

Why choose this international group of hydrometeorologists and their scientific cousins as an audience for such a subject? First of all, because Canada and the United States both have problems of nuclear waste disposal and are going to need to share their experiences. And second because if these wastes ever do reach human targets, they will do so because they have in some way entered the hydrologic cycle as passengers — via groundwater flows, surface runoff, or in precipitation. In other words, you have a good chance of being the deliverers (in the unhappy sense of the word) if something goes wrong.

What are these wastes that are so much in the news? They are mostly of two kinds — irradiated fuel rods that have been through reactors once and are now stored in water-filled bays at the power stations, and the reactor wastes that are the by-products of operation, such as filters and ion exchange resins from the coolant circuits, contaminated clothing, and so on. I am going to concentrate on the fuel because it is the big problem — it is the area where political decisions will have to be faced, and soon.

The fuel rods that come out of Canada's CANDUs, and the U.S. commercial light water reactors, contain two major radioactive components. The *fission products* are the elements into which the fissile uranium 235 is split. They lie somewhere near the middle of the atomic table, from krypton 85 up to caesium 137 or a little above. Tritium can also be formed by fission. They are mostly short lived, solid, and intensely radioactive, emitting both beta and gamma radiations. They generate intense heat and make the rods "hot" in both senses. Most of them will have decayed after — 600 years, but they must be isolated for longer. They are unfortunately mostly useless and are among the least wanted of all the products of human technology.

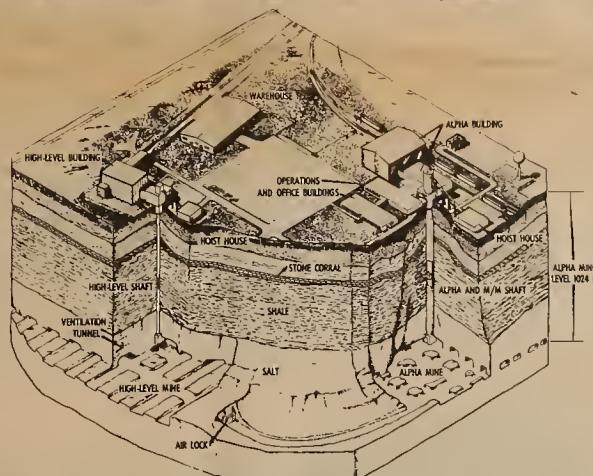


These box type containers of radioactive wastes have no other protection other than the dirt they are covered with.

The other component, on the average much more long lived, consists of heavy metals — the *Actinides* — formed when uranium 238 absorbs neutrons. The actinides, mostly emitters of alpha radiation, contain isotopes of neptunium, americium, curium, and, vitally, plutonium. Plutonium 239, with a half-life of 24,000 years, builds up rapidly as the reactor functions. Being fissile, it contributes to the heat production of the reactor. In fact, close to half the heat output of CANDUs comes from plutonium formed within the reactor. By the time the fuel rods have to be removed, be-

cause of the accumulation of useless fission products, much plutonium remains. So the irradiated fuel sitting in the storage bays of North America's reactors contains large amounts of potentially valuable, potentially health hazardous, and potentially explosive plutonium 239.

cause of the accumulation of useless fission products, much plutonium remains. So the irradiated fuel sitting in the storage bays of North America's reactors contains large amounts of potentially valuable, potentially health hazardous, and potentially explosive plutonium 239.



An atomic energy commission cut away illustration of a proposed waste disposal site at Lyons Kansas. Geologic storage is going to be difficult to develop and it is going to be expensive.



12 feet deep stainless steel canisters for nuclear waste are being tested at Oak Ridge National Laboratories.

What should we do with this fuel? One school of thought, gaining ground in the United States and Canada, says: "Bur it! Dispose of it underground, where it can be isolated from all subsequent generations." The arguments in favor include the fact that the dangerous materials are already in ceramic form and hence immobilized. No high-level liquid wastes need be generated. As against this, the industry generally favors reprocessing the fuel to extract the plutonium and other fissile material, so that it can be used again, in breeder reactors, or perhaps in starting up a thorium cycle. In Canada we do not do this, though work has been done on its feasibility. The United States is unsure of its intentions, following President Carter's energy message. Our European friends, to whom we sell uranium, believe that they must reprocess, because they cannot afford to bury the energy contained in the plutonium. They resent attempts by our governments to intervene in this decision.

A decision will nevertheless have to be made in every nuclear country on this issue, and quickly. It is clouded, of course, by our fears of the military misuse of plutonium and by the potential threat of terrorists, lunatics, common criminals, or insane politicians may someday direct the separated plutonium to destructive use. But a decision must be made. We cannot leave the mounting piles of irradiated fuel in their cooling bays forever. Canada has 1500 tonnes in her bays now, and it will accumulate more rapidly as time goes on. It does little or no harm, but it will not remain intact forever.

Either way, whether we dispose of irradiated fuel, or the high-level liquid wastes that will result from its reprocessing, Canada and the United States will have to tackle this problem very soon, for it will take most of a generation to get suitable repositories — *citerières* is the wry French word — into fully operational shape. Whether we bury fuel or wastes makes little technical difference. The only feasible solution is to buy them in a dry rock formation with high sorptive capacity and with the ability to soak away the waste heat. Unreprocessed fuel will contain more long-lived actinides and will need to remain isolated for longer. But in any case the object must be to isolate the materials effectively forever.

And that, ladies and gentlemen, is where you and your cousins the hydrogeologists come in. If deposited radioactive wastes (or indeed any other highly noxious materials) are to come back to the surface, and hence offer a threat to people, plants, and animals, they will do so because groundwater movement penetrates the repository and transports the leached materials to the surface. If tritium, an inevitable by-product of heavy-water moderated reactors like CANDUs, is to return to the earth's surface and be incorporated into living tissues, it is likely to do so in rain. And if leached wastes are to reach the oceans, it will be via surface runoff. In short, it is the hydrologic cycle — or, rather, our full understanding of the way it works — that is the key to safety.

As you know, intense interdisciplinary research is going forward in both countries on these subjects. It turns out that the key element in repository safety is probably the sorptive capacity of the surrounding rock, i.e., its capacity to filter out moving dissolved substances. Of course, one does everything one can to prevent such movement. One immobilizes the wastes in vitreous or ceramic form. One clad them in long-lasting sheaths. One chooses as dry a site as one can. One looks for high sorptive capacity, and one heightens this artificially. But most of all, one still imagines the worst and visualizes the consequences of eventual escape, however unlikely one calculates that to be.

And if there is escape, it will be up to ... *Continued on page 11*

STATUS IN EVERYDAY LIFE

A Formal Model For Application

By Larry Earlix

With respect to this article, I would like to acknowledge the work of R. Harre, a social psychologist and philosopher of Linacre College, Oxford University as well as Rolf Kroger of the department of Psychology at the University of Toronto for his extensive research in the area of Rules of Address as well as his extended assistance at helping me to understand, however sloppily, the ethnogenic approach in social psychology.

When any two people meet their first social task is to define their status relationship. Once the status relationship has initially been defined usually through the introduction of one or both of the participants, then, certain socially defined rituals, the meaning of which is understood by both participants, will reinforce and maintain that status relationship. The establishment of this status relationship, in turn, will define the nature and meaning of the interaction for the participants.

The participants in any interaction involving status relationship must have a certain degree of social knowledge. That is, the actors in this social drama must know something about how they are to behave in given relationships, and what to expect from other parties with whom they are interacting. They must understand the rituals involved in greeting, parting, or putting an end to a conversation. It is important to the social actors that the rituals they subscribe to are similar if they are to feel satisfied and comfortable with their own and the other actor's behavior. Social knowledge must be judged in terms of customary and intelligible behaviour.

Intelligible behaviour is that which can be seen as part of an ongoing structure: customary behaviour has meaning in particular contexts. One illustration of this is the ritual of the handshake. When the hand is extended it can have several different meanings. For instance, it is a greeting, the solidifying of a bet, or the beginning of a wrestling match? The meaning of the handshake depends on its context.

A person's behaviour can be made intelligible and customary if he is able to define a situation or context and determine his role, as well as the role which other actors are playing. Moreover, he must know what the rules of such a role are, and monitor his behaviour so as to maintain and evaluate his performance. Harre outlines the function of the greeting ritual of actors who have had no previous contact as an attempt to achieve three social goals. First, to cast the other into the role of a person who acts intelligible and warrantably; second, to formalize a style of self-presentation which reflects and responds to the way an actor has opened the encounter; and thirdly, to achieve a mutual production of a standardized or improvised ritual action which provides a conventional solution to the problem of preserving the dignity of each individual. Thus, every encounter involves problem-solving. There are questions that must be answered in any sequence of behaviour in which people meet for the first time, including: "What is the stranger's name? What is his relative status? Can he be one of us?" Once such knowledge is established, correct forms of behaviour, dependent on a social knowledge, will generally follow.

In many real life situations, episodes in which status relationships are highly discrepant. Such situations are found in the military between officers and their troops, employers and employees, teachers and students. It follows that if encounters are to run

smoothly, both superior and inferior members of a discrepant status relationship must constantly monitor their own behaviour so as to maintain their position relative to the other. In analysing such episodes, the ethnogenic approach is employed in an attempt to uncover the roles and rituals employed by the actors.

In the military, the rituals are highly formalized. The encounter between officer and soldier is always opened with a salute delivered first to the superior by the inferior and then returned by the superior to the inferior. The inferior always refers to the superior by the title "sir" and never disagrees with the superior except in the most polite way possible. The inferior never walks away from the superior until dismissed and the episode, regardless of what takes place, is always ended with a polite acknowledgement by the inferior that he has understood the expectations of his superior. He thanks his superior for the encounter, delivers a salute, waits for it to be returned, and leaves. The etiquette of this episode is formal and meaningful in that it maintains the status relationship.

In the civilian world, situations are not so simple, although in many ways the deeper structure of such episodes is similar. It is common, for instance, for a secretary to greet his or her boss in the morning by first acknowledging him or her after which he or she may acknowledge the secretary. The order of greeting serves to maintain status relationships. A student walking down the hall of a university will encounter the same phenomenon. It would be a rare event for professors to first acknowledge the students while walking down the hall, but they will usually readily acknowledge a student who initiates a greeting. As in the military, this exchange maintains the status relationship of the actors involved in the encounter.

In each of the three situations described above, the superior person has, in general, certain powers over his/her inferior counterpart. These powers involve some sort of ability to direct the behaviour and determine the activities of the inferior within specific limits. There are generally, in all three examples, social sanctions against going beyond these limits. In the work environment, there is usually some form of grievance procedure within a union. In the military, there is subjection to court martial. And in the academic environment there is loss of tenure or a failing grade. The superior, in recognizing his limits, is allowed to act as judge of the inferior's worth, controlling advancement and consequently salary or grade.

In a student-teacher relationship the former is inferior to the latter in status. The event in which the student is engaged is an episode with a recognizable beginning and end. The episode begins with the student's acceptance to university and ends with convocation, both having formal rituals. The beginning, like induction into the military, involves receiving an acceptance to the institution followed by a complex orientation ceremony involving meeting one's classmates, attending college parties, and achieving status as a student among other students. This ceremony usually ends following completion of enrolment and commencement of courses. It is through this orientation ritual that the student is introduced to the system and his relation to it. As well, he learns his relation to the other members of the system, such as professors, without the benefit of private or formal introductions. Introductions, then, may be formalized by simple salute procedures, such as "Hi Professor X, I'm a student in one of your classes." Thus determining the nature of the resulting sequences of behaviour.

While attending university one enters into many other episodes such as

lectures, taking tests, etc., for which he receives an evaluation from his superiors. Since this is an accepted relationship, as it is in the military setting, the student willingly participates in accepting his evaluation, even though he may feel his grade in a given situation to be unfair. Often the student will accept his grade as intrinsic to his role as a student, believing that he is the kind of student who receives average grades or above average grades, as the case may be.

The student who receives a grade below his perceived position, may assemble enough energy to query his professor about it. Because the student has a great deal of emotional attachment to his role, the outcome of the episode is very important to the maintenance of his status. Therefore, a considerable amount of time will be dedicated to the rehearsal of the episode for raising his grade in his imagination.

If he is truly a Machiavellian, he may choose to employ a military model in his plans, approaching the professor in a submissive and overly polite way. The student can be said to know something about the meaning of such actions. He knows that he cannot disregard the rules of status (that is as it is formally defined in military law) and expect to have an easy time of it. He expects, as well, that if he handles himself within the rules of etiquette, it is highly likely that the professor will follow suit.

The student lives the episode in his imagination trying out different modes of operation and fantasizing the response of the professor based on his previous observations of him. The student, believing that he deserves a better grade than he has received, must attempt to visualize the professor's position and his arguments. The more effectively he can do this, the more appropriate will be the persona he uses in the encounter. This is a very crucial aspect of the episode. The wrong persona will jeopardize his ability to communicate effectively with the professor. If, for instance, the professor sees himself as the type of person who has more important things to do than discuss grades with an undergraduate a completely different style would be appropriate than if the professor saw teaching as an important aspect of his role. In these two situations the meet-

ing with the student has completely different meanings and consequently the interaction of events would require completely different styles of action.

In any case, both the student and professor have roles to maintain and the student must be careful not to cause the professor to lose face during the encounter. This is accomplished by adhering closely to the military model as described above. The student knows that in adhering closely to this model (even though he may not be able to articulate it) he is taking the least risk in his endeavour to be granted his own status. Much of the ritualistic behaviour in this type of situation will be taken for granted by someone with social competence. The competent social actor knows he is challenging the right of the professor to judge him when he enters into a debate, and will take steps to disagree with him only in the most polite way possible.

At the point where the episode begins, the Machiavellian student will officially request permission to interact with the professor. The social meaning of the encounter will be defined by the opening remark of the student upon entering the room. If the greeting is handled properly by the student (e.g. Excuse me, Dr. X, do you have a minute?) the professor will respond with a return greeting which also maintains the status relationship (e.g., "Come in and sit down, what can I do for you?"). At this point the relationship has been reinforced. The student is meek and responds to the professor's request in an almost automatic fashion. The student at this point must be very careful not to attack the professor's credentials as a superior and can only ask the professor to explain why he received the grade he did. This is important. If the student were to defend his own cause immediately he would likely be seen as arrogant and force the professor into a defensive face-saving ritual which could involve "putting the student in his place". After the professor's explanation the student would respond first with an affirmative acknowledgement of the professor's point. Then a polite debate on how the student's point of view may be viewed as legitimate would follow. This is a crucial phase of the encounter. The only way status of the professor can be

maintained is if both positions can be seen as correct. This allows the professor to change the grade without losing face. At any rate, whether the student does or does not win his point, the status of the two actors is maintained. The successful student will thank the professor very much for his objective consideration and leave. The unsuccessful student will cause the professor to invoke the military model by dismissing the student. Thus the episode ends.

The model may be said to apply to any situation where two actors are of unequal rank or status. It is likely that such a model may apply not only to the context described in this paper but in legal situations, law enforcement encounters as well as in business relationships. A military etiquette is simply a formal method by which status relationships may be maintained in an encounter which could otherwise put such relationships into question. This model may prove to be a highly effective one for ethnogenitists to employ when analysing such episodes.

In testing the accuracy of such a model, the social psychologist could develop several scenarios which involve correct or incorrect use of the formal procedures (at least in terms of their idiosyncratic usage in business or school environments). Circumstances which could be varied may involve who speaks first, whether or not the two people are of the same or different status and whether or not the inferior has come to ask a favour. A more complete analysis of the deep structure of military rules would also be in order. It is the contention of this paper that whenever the relationship is unequal, status will be maintained by reliance on a formal structure. That structure will demand the following: that the inferior make the first verbal statement, acknowledging the other's superior position; that he or she is cordial and overly polite, even if the superior refuses to do so; and that such encounters will always terminate with the inferior thanking the superior for the interaction before leaving whether or not he is satisfied with the encounter.



In many real life situations, episodes occur in which status relationships are highly discrepant. Such situations are found in the military between officers and their troops.

VLADIMIR HOUSE

CHALLENGE CUP CONTEST

Vladimir House, the college's luxury residence facility, is the site of the first annual "Vladimir Open Pro-Am Beard Growing Contest". Entrants started clean shaven on the morning of Feb. 25th and have until April 7th to cultivate a top-notch "fur-face". Prizes are too numerous to mention!



This small band of **Terrorists** were caught in the act of seizing the parking lot booth behind **Vladimir House** by our on-the-spot photographer, Fidel Karsh. The **Terrorists** on a do-or-die mission, held the booth for a total of 90 seconds.



The **Terrorists** who call themselves **V-3** demanded that the **President of Parking Control** release 50 million dollars or 1 year's tuition fees for the coming year in exchange for the booth.

Extracurricular activities, among other epidemics, are running rampant in Vladimir House since the introduction of the "Troy D. Labelle Dating Service". A mere fifty cents buys you more than you bargained for.

The students of Vlad have been assaulting parking lot attendants. Three unknown, nylon stocking masked assailants (John C. Paul and Troy) brutally attacked "Bob", the quiet, unassuming, mild-mannered attendant who supervises the lot behind Vlad. Bob suffered severe emotional torment as his booth was sprayed with shaving cream while he was trapped inside. U of T police conducted a thorough armed search of the immediate area around the booth, but failed to turn up any useful clues. Bob failed to identify any of the villains in a police line up stating that he couldn't tell who did it, because they wore nylon masks, "just like bank robbers". Bob has since been released from the "home", and is resting peacefully. He soon starts training for his new career repairing bent coat hangers.



When the parking lot attendants returned to negotiate the release of the booth they found that the **Terrorists** had mysteriously vanished leaving only their shaving cream. One of the attendants was quoted as saying, "We would have paid any price to recover the booth. We are glad that they did not blow it up; but why shaving cream? I certainly hope that the law catches up with them before they come back."

**Everybody Else
Seems To Like Them**

Once in a fit of false bravado,
I went and bought an avocado.
It's in my fridge, and there it sits:
I don't know what to do with it.

The Farmers' Wife

Although this marriage is hardly fair,
it's based on an honest mistake about
carrots:
The carrots he talked about, I find
are not the carrots I had in mind.

Maid To Order

Housework wouldn't bore me
if someone did it for me.

Keep It To Yourself

I'm very careful of what I do,
I hid all my unkind thoughts;
In fact, I'm so inhibited
that I'm always tied up in knots.

Easy Come, Easy Go
I had all the money I wanted,
I drank from an overflowed cup;
I lived in the lap of luxury,
Then Luxury went and stood up.

By Cindy Turkis

1979-80 COMMITTEE MEMBERS

SHOOTING AN ESSAY

By Janet Ward

I always know that an essay deadline is drawing near when I find myself buffing the piano keys, shampooing the dishrack or dyeing a pair of track shoes. It's 11 p.m., the typewriter's loaded, pencils are sharpened, resource books stand at the ready and I decide, at last, to get really serious about French-polishing that special piece of driftwood I've been saving since Grade Two.

Why can't I be like other people, and do the research, make the notes and just construct the essay? It's so simple, right? At this very moment, billions of happy students are stapling a finished product that's just bursting with common sense, originality, insight and confidence. They should only choke.

Nobody understands me either. Oh, sure, they all nod and say, "Me too, yeah, really, I know what you mean.

"Liar. I see them signing out reference books from the Robarts. I watch them taking cogent notes in class. They're nothing like me. These people, my so-called colleagues, go over word limits. My guts turn to ice when I think of word limits. Never have I hit a word limit — I'm usually short a good two hundred. Sometimes I even lose another hundred in the translation from longhand to type. Where do they go?

And what are you supposed to say in an essay, anyway? Half-way through the damn thing I get so sick of the sound of my own voice I could puke. I ask you, who really cares about my lousy opinions?

I now have to wrench fifteen-hundred words from my intestines on Rene Descartes' Third Meditation, so I think I'll really knuckle down and spend the next four hours looking up dirty words in the dictionary.

Academic Affairs

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Joe Brando
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Dan Fulan
Sue Gelalay
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Anita Bredovskis
Tim Cholvat
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Dennis Duffy
Christie Kovach
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Kathleen Crook (Ex-officio)
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Sid Joseph
Daving King
Robin Lapeniere
Roddy Macdonald (Ex-officio)
Patrick Phillips
Linda Poulos (Co-opted)
Sylvia Ritz-Munroe-Secretary (Co-opted)
Sandy Tse (Ex-officio)

THE WOMEN'S DAY WORKSHOP

By Cindy Turkis
Resident Poet

grey on grey

acoustic tiles
paper cups
plastic smiles.
well-dressed women
housewives all
out to answer
society's call.

dragging children
to and fro
all dressed up
no place to go.
attending meetings
taking notes
a drawbridge over
domestic moats.

yesterdays' dreams
tomorrows' plans
tired of being
also-rans
take a course
for self-improvement
go and join
a women's movement.

grey on grey
acoustic tiles
paper cups
plastic smiles.

WE HAVE A WINNER!



Mrs. Sharon Edgehill, Secretary to the Assistant to the Principal at Innis College, has won the photo contest with the following answer: "It is the drive mechanism (back part) of an exploded torpedo, which would be found at the bottom of the ocean." Way to go Sharon, we are proud of you. By the way, when is your first paper on Marine Engineering coming out?

Nuclear Waste and The Hydrolic Cycle . . . *Continued from page 7*

the water cycle specialists to predict the consequences. As we all know, the same is true of all the other really toxic substances that industry releases. The study of the hydrologic cycle becomes the key to safety, let me repeat.

I mean, of course, the *unified* study. We have tended to split the cycle up between small professional groups—hydrogeologists, hydrologists, hydrometeorologists, limnologists, and oceanographers. I know how nice it is to belong to an exclusive club. But where the public safety is concerned, there is no room for territoriality. The toxic wastes of this society move throughout the hydrologic cycle. We must adapt ourselves to treat it as a whole.

I think, too, that the scientific community has a duty to speak up on this huge issue. The public debate on nuclear safety that is now in progress is not nearly wide enough, because it is dominated by partisans. On the one hand, the industry puts forward a highly optimistic and rather glossy paper story, in which waste management is seen as something rather easily coped with. In Canada, at any rate (I do not presume to judge the United States), the industry's safety record and technical performance have been so good that this optimism ought to carry considerable weight. But these days, few people seem to believe proponents of any kind, and it is necessary and inevitable that their optimism be scrutinized with care.

The same is true of the black pessimism and alarm expressed by much of the antinuclear movement, which has tended to see the waste disposal issue as the Achilles Heel of nuclear power. These groups do a service by waking

the public up to the importance of the issues. But I do not agree with much of what they say, now that I have looked hard at the evidence. *Of course* it is an awesome responsibility to have to dispose of wastes that will still be dangerous in many thousands of years time. *Of course* it is right to question whether we ought to commit ourselves to technologies that generate such wastes. But it is too late to avoid the safe disposal of wastes. They are with us now. The responsibility can be neither shirked nor delayed.

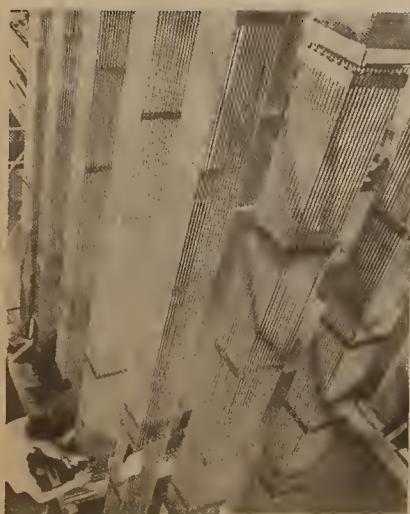
Most aspects of the future of nuclear power involve judgments and decisions where the scientist's opinion is neither more nor less valid than that of a layman. The questions are transcientific, to use Weinberg's term. They involve technology, and science plays a major role in the design of such technology. But the decisions to be taken involve value judgments, not scientific argument. Should one reprocess? Can we trust others, or even ourselves, to keep fissile materials safe, and out of the hands of the crazy? There are no scientific answers to questions like these.

Judgments as to the safety of nuclear repositories, however, are scientific in nature. Those, like ourselves, who are professionally skilled in key aspects of this question have a duty, in my opinion, to form a conclusion, and speak our minds — on subjects in which we are expert. Even then we shall not always agree, and will confuse the public, which persists in thinking (as public opinion polls show) that scientists are the most reliable sources of information (which I hope is true) and will always know the answer (which often is not!).

To Be Or Not To Be A Poet

Innis College cannot claim any Shakespeares. Unusual for a university college, Innis can't even claim any students who believe they are Shakespeare. Even more unusual. Since November the Education Commission has been trying to get submissions, both poetry and prose, for an Anthology of student writing. We have even thought of a title for this new project, *Innascript*. It was (is?) an attempt to provide students with a place to show their talents. And it was (is?) to be distributed *free* to students. But our begging, beseeching, badgering, bothering prospective poets has resulted in our receiving about twenty submissions. And five of them have been obscene limericks! Oh Innis Students, if you have a burning desire in your soul, if you are madly, passionately in love . . . unite! It is not too late. The printing of the Anthology will not be called off until the second week of March. Submissions will be accepted in Room 116 in the empty Poetry Box.

PHOTO CONTEST



Because the last Photo Contest went so well, Ha Ha, we decided to run another. All you have to do is figure out what these nifty boxes are and you can win 10 bucks. Submit your answer to Room 317, Innis College.

WE STAND CORRECTED

On several occasions in the past issues of the Herald, mistakes have occurred. Fortunately we have not allowed the paper to deteriorate to the point where we have had to make apologies in the editorial column. In any case the corrections appear below as they should have read.

Issue 1 Vol. 13

Applied Research at the Institute for Studies in Aerospace

"Fusion energy is different from FISSION energy. In that fusion fuses atoms together rather than splitting them".

"I really feel that the fat that people talk about in the universities: I think that's pretty well gone".

"Though we have now arrived at more cynical times we can still see a great deal of truth in this my theology."

Issue 1 Vol. 13

Poetry Reading

"Innis College Reading Room, November 15, 8:00 p.m. sharp".

Issue 2 Vol. 13

The Men Get New Athletic Representatives

"Because of the heavy work load required to organize teams and events no one offered to tackle the job alone. Fortunately Bill Kuzovski and Ulli Hahn were persuaded to share responsibility.

Ulli will continue to be manager of the squash team. . . .

INNIS SPORTS

NUMMIES

By Rhonda Buryt

At a recent hockey game, when the Innis Men's team was defeated by Commerce, 3-2, it was noticed by one fan that a certain Innis player spent more time in the penalty box than on the ice. Who was this box-sitter you may well ask? None other than our own Gordie E., number 3. Perhaps someone should tell him that the action is on the ice, not in the penalty box. Better luck next time, guys!

The Nummies game saw the Women's Team once again defeat the Nummies by a score of 3 to 2. After the game, our Men's Athletic Rep. was heard to say, and I quote, "That was fun! I wish I had learned to play hockey!" Well, that's great Uli, but first you should learn to skate!

LADIES' SQUASH

The Innis Ladies' Squash team, under the direction of Uli Hahn, has been smashing its way to early morning victories in the Intramural tournament. Its four devoted (yet slightly bleary eyed) members are Anthea Home, Kathleen Crook, Gunia Holmes and Sheila O'Reilly. Our 7:40, 8:00 or 8:20 games against Pharmacy, Vic, New College and Phys Ed I and II have all resulted in Innis victories. Presently the team is in first place standing and is confident that this can be maintained. The play-offs will be held after Reading Week at the New Athletic Sports Complex. The team will welcome any insomnia victims who want to show their college support.



The girls' team played their usual superior game of hockey.—Photo by Greg Schofield



The guys' team also played an excellent game, but were late for the game because the girls had to tie their skates for them.—Photo by Greg Schofield

Men's Volleyball

By Tom Valivida

Men's sports at Innis College has been a bit of a disappointment this year with no (few) winning teams. A possible exception to this is men's volleyball. A well organized and coached team under Amie Mechelsons and Uli Hahn has done well this year. Although the turnout at practices has been poor, they did manage to set up a good playing system which has given them a 3-9 record. With a little luck and 8 more points their record could be 5-2. At the time of writing it is not known whether they will make the playoffs however even if they don't the players deserve credit for playing well for their college.

Men's Basketball

By Bill Kizovski

The Innis men's basketball team went into the game Wednesday night against New "C" expecting a close contest.

But powered by a strong offensive showing, which saw three players in double figures, they totally dominated the game and coasted to an easy 59:30 victory. It was quite a turnaround from the previous meeting between the two teams where New "C" emerged victorious.

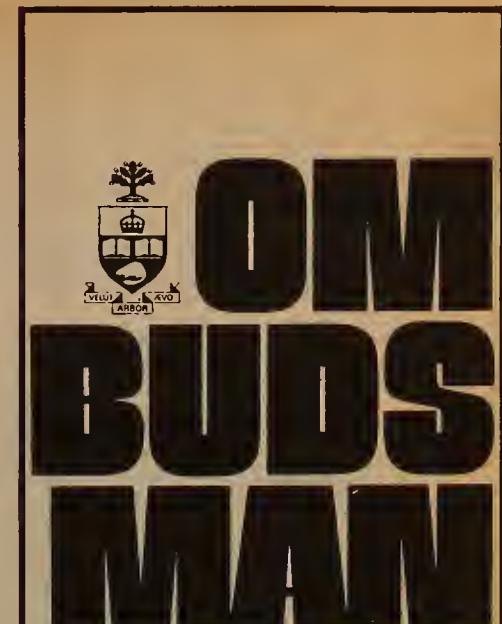
The Innis team started out quickly

and in only few minutes ran the score up to 14:2. At that point it was obvious that they were going to add another win to their record.

The team is doing well and is still in playoff contention. Their two victories in their last three games include a 28:14 win over division leading Dents.

The heartbreaking loss against VIC B (34:36) was won right on the buzzer.

Spectators add to the excitement of the game so everyone is welcome to come out and give the team their support.



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Members of the University at the Scarborough and Eindale Campuses may arrange to meet with the Ombudsman at their respective campuses.